# SECONDARY STAGE ENGLISH

## BOOK ONE

## FOR CLASS IX

For

Sindh Textbook Board, Jamshoro.

# CONTENTS

# 1. THE LAST SERMON OF THE HOLY PROPHET (Peace be upon him)

Hazrat Muhammad (peace be upon him) the Prophet of Islam, was born in 571* A.D. at Makkah. He belonged to the noble family of Quraish. Our Holy Prophet Muhammad (Peace be upon him) is the last of the prophets. The Quraish used to worship idols and did not believe in One God. Hazrat Muhammad (peace be upon him) asked the Quraish not to worship their false gods. He told them that he was Prophet of God and asked them to worship the One and the only true God. Most of them refused to accept Islam. They thought that by preaching Islam he was against their gods and their ancestors. They opposed this new faith and their bitter opposition caused the Prophet (peace be upon him) much agony and a lot of trouble. Their opposition to Islam became so fierce and terrible that he had to ask the believers to migrate to Medina. In 622 A.D. the prophet (peace be upon him) himself accompanied by his faithful friend Hazrat Abu Bakr, migrated to Medina. This event is known in history as the "Hijra".

In Medina, the Prophet (peace be upon him) founded an Islamic Society, based on the three principles that all power belongs to God, Muhammad (peace be upon him) is His Prophet, and all Muslims are brothers to one another. He raised women from the status of a chattel to complete legal equality with men. He made people to live with faith, sincerity and honest dealing, and for the first time in history made universal human brotherhood a fact and principle of common law. His support and guide in all that work was the Quran.

In the 10th year of Hijra, the Prophet together with his followers went to perform Hajj at Makkah.

On this historic occasion, he addressed a very large gathering of Muslims on Mount Arafat. This address proved to be his last Hajj sermon. In this sermon, he once again repeated the message of Islam. He said:

"There is no god except Allah. He is the only God. None shares His authority and power. He fulfilled His promise and helped His Prophet against the forces of evil."

"O people! Listen to me carefully. We may not have the opportunity to meet again in such an assembly after today'. He quoted a verse from the Holy Quran and said, 'Allah says, O mankind! We created you from a male and a female and made you into tribes and nations so as to be known one from the other. And in the eyes of Allah, the most righteous is the most honourable among you. In the light of this verse, no Arab is superior to a non-Arab. Nor is a white man in any way better than a black man. Only the goodness of a person makes him superior to others. The whole of humanity is the offspring of Adam, and Adam was created from dust. I, therefore, crush under my feet all the false claims to greatness and superiority founded on blood or wealth."

He further said, "O people! A Muslim is another Muslim's brother and all the Muslims are brothers among themselves."
Finally he said: "I have given you the message of Allah. I am leaving among you a thing, which will guide you. If you act according to it, you will never wrong. This is the Holy Book of Allah".

Although the Prophet (peace be upon him) is no more with us, we have the Holy Quran to give us guidance. We should read it daily and try to understand what it

***According to some histories the birth-year of the Holy Prophet (p.b.u.h) is 570 A.D**

teaches. If, we make a habit of acting according to its teachings, we will very soon achieve our former greatness in the world.

## Question & Answers

**Q.1 When and where was Prophet Mohammad (P.B.U.H) born?**
Ans. Hazrat Mohammad (P.B.U.H) the prophet of Islam was born in the year 571 A.D at Makkah.

**Q.2 To which tribe did Prophet Mohammad belong? What did they believe in?**
Ans. Prophet Mohammad belonged to the noble family of Quraish. They believed and worshiped idols and did not believe in one God.

**Q.3 What did Prophet Mohammad (P.B.U.H) ask the Quraish to do?**
Ans. Hazrat Mohammad (P.B.U.H) asked the Quraish not to worship their false Gods and asked them to worship the one and the only true God.

**Q.4 Why did Prophet Mohammad (P.B.U.H) migrate to Madina?**
Ans. Most of the people of Makkah refused to accept Islam. They opposed the new faith and their bitter opposition causes the Prophet (P.B.U.H) much agony and a lot of trouble. So in 622 A.D. Prophet Mohammad (P.B.U.H) migrated to Madina.

**Q.5 What is Hijra? Where did it take place?**
Ans. In 622 A.D the prophet Mohammad (P.B.U.H) accompanied by his faithfully friend Hazrat Abu Bakr migrated to Madina. This count is known in history as the "Hijra".

**Q.6 On what principles was the Islamic Society founded?**
Ans. In Madina the Prophet (P.B.U.H) founded the Islamic Society based on the three principles:

* All power belongs to Allah.
* Mohammad (P.B.U.H) is his Prophet.
* All Muslims are brothers to one another.

**Q.7 What does the last sermon teach us?**
Ans. In the 10th year of Hijra the Prophet (P.B.U.H) together with his followers went to perform Hajj at Makkah. There he addressed a very large gathering of Muslims at mount Arafat. This was the last sermon of the Holy Prophet (P.B.U.H). It teaches us that there is no god except Allah. Only the goodness of a person makes him superior to others. The most righteous is the most honourable. All Muslims are brother to one another. Finally the last sermon teaches us that the Holy Quran is the message of Allah and if we act according to its teachings, we will never go wrong.

**Q.8 Why did the Quraish oppose the Holy Prophet (P.B.U.H)?**
Ans. The Holy Prophet asked the Quraish not to worship there false Gods but to worship the One and only true God and to accept him as the Prophet of God. However, they refuse to do so and believe that he was preaching against their Gods, and their ancestors. So they oppose the new religion of Islam and their fierce and terrible oppositions made it impossible for the Prophet (P.B.U.H) to continue being in Makkah and compelled him to leave that city, Makkah.

## Exercises

### Textual Study

**1. Study the following words carefully and look up their meanings in the dictionary:**

| S.No | Words | Meanings |
|---|---|---|
| | | |
| 1 | belong | Be owned by; be in the possession of |
| 2 | opposition | The action of opposing something that you disapprove or disagree with |
| 3 | bitter | Marked by strong resentment or cynicism |
| 4 | agony | Intense feelings of suffering; acute mental or physical pain |
| 5 | trouble | A source of difficulty |
| 6 | fierce | Marked by extreme and violent energy |
| 7 | terrible | Exceptionally bad or displeasing |
| 8 | aggressive | Having or showing determination and energetic pursuit of your ends |
| 9 | attack | Launch assault on; begin hostilities or start warfare with |
| 10 | display | To show, make visible or apparent |
| 11 | appearance | Outward or visible aspect of a person or thing |
| 12 | defeat | Win a victory over |
| 13 | mount | Attach to a support |
| 14 | victory | A successful ending of a struggle or contest |
| 15 | humanity | The quality of being humane |
| 16 | difference | The quality of being unlike or dissimilar |
| 17 | offspring | The immediate descendants of a person |
| 18 | chattel | Personal as opposed to real property; any tangible movable property (furniture or domestic animals or a car etc) |
| 19 | universal | Of worldwide scope or applicability |
| | | |

**2. Use the following words in your own sentences:-**

| S.No | Word | Sentence |
|---|---|---|
| | | |
| 1 | belong | The whales belong among the mammals |
| 2 | fierce | When the market opens up to international players, competition gets fierce. |
| 3 | defeat | Pakistan army defeated India in 1965 war. |
| 4 | offspring | she was the mother of many offspring |
| 5 | victory | the general always gets credit for his army's victory |
| | | |

### Comprehension

### Tick (√) the right answer

1. Where is mount Arafat?
   - It is near Medina.
   - It is near Makkah. √
   - It is In Pakistan.

2. What did the Prophet (peace be upon him) say about Muslims in his Last Sermon?

The Muslims are enemies of one another
The Muslims are friends of one another.
The Muslims are brothers to one another. √

3. Supply the missing words or phrases:
1. This **event** is known in history as the Hijra
2. There is no god **except** Allah.
3 .All Muslims are one and **brother** to one another.
4. I am leaving among you a thing which will **guide** you.

## Composition

**1. Write a short paragraph on the life of the Holy Prophet (peace be upon him).**

Hazrat Muhammad (peace be upon him) the Prophet of Islam, was born in 571 A.D. at Makkah. He belonged to the noble family of Quraish. Our Holy Prophet Muhammad (Peace be upon him) is the last of the prophets.
Hazrat Muhammad (peace be upon him) preach to worship one God, and in his preaching he face a lot of troubles, but he stood calm and patient. He found an Islamic society based on brother hood and love, in his last sermon to Muslims he declare them brother to each other and said they are all equal.

**2. What does the Last Sermon teach us? Write five sentences about it.**

In the 10th year of Hijra the Prophet (P.B.U.H) together with his followers went to perform Hajj at Makkah. There he addressed a very large gathering of Muslims at mount Arafat. This was the last sermon of the Holy Prophet (P.B.U.H).
It teaches us that there is no god except Allah. Only the goodness of a person makes him superior to others. The most righteous is the most honourable. All Muslims are brother to one another. Finally the last sermon teaches us that the Holy Quran is the message of Allah and if we act according to its teachings, we will never go wrong.

**Study of Structures**

1. Next
*Examples:*
1. The very *next* year of Hijra they attacked Medina.
2. When you come here *next* time, bring your brother with you.
3. The *next* boy in line should come forward.
4. He lives *next* to my house. .

2. Last
*Examples:*
1. God chose Hazrat Muhammad (peace be upon him) as the *last* of His Prophets.
2. Who was the *last* boy to come into the class?
3. This is the *last* time I am accepting your excuse.
4. At *last* he said that he was going away.

3. Nothing but (means only)
*Examples:*
1. He spoke *nothing but* the truth.
2. She does *nothing but* good.

3. There is *nothing but* trouble in store for you.
4. He reads *nothing but* story books

**4. Listen to**

*Examples*

1. O people! *Listen to* me carefully.
2. He is *listening to* the radio.
3. If you don't *listen to* your teacher you will fail.
4. *Listen* carefully to what your teacher says.

Listen to means 'to hear' and also 'to take advice'.

**5. Transposition of direct and indirect object**.

*Examples*:

1. I have given you the message of Allah.
   I have given the message of Allah to you.
2. I am giving the book to him.
   I am giving him the book.
3. She bought a pen for him.
   She bought him a pen.
4. They sold their cow to me.
   They sold me their cow.

**Note:** The position of direct objects can be changed to the position of indirect objects and vice versa as given above.

*Exercises:*

**1. Frame five sentences using *nothing but* with the following verbs:**

| S.No | Word | Sentence |
|---|---|---|
| | | |
| 1 | Receive | Our NGO receive nothing but human resource. |
| 2 | touch | Some people feel nothing but touch to understand their surroundings. |
| 3 | display | At the time of war army should display nothing but courage. |
| 4 | seek | To seek blessing in the hereafter world we should do nothing but pray to God and love His creation. |
| 5 | prove | If suhail want to prove himself in the exams than he should do nothing but hard work. |
| | | |

2. **Frame five sentences using *last* with the following** nouns:

| S.No | Word | Sentence |
|---|---|---|
| | | |
| 1 | prophet | Hazrat Muhammad (s.a.a.w) is the last Prophet of God. |
| 2 | speech | Our bellowed Prophet gave his last speech at the mound of Arafat. |
| 3 | queue | The last person in the queue to take the ticket of bus ticket was suhail. |
| 4 | visit | Irshad was the last to visit white palace in swat during our Pakistan tour. |
| 5 | time | It is difficult to pass the last time in roza. |
| | | |

3. **Complete the following sentences, choosing the appropriate structure from the given list:**

   Listen to, nothing but, next, last.

   1. They **<u>listen to</u>** the advice of their teacher.
   2. They will loose **<u>nothing but</u>** their chains.
   3. He was the **<u>next</u>** to vote.
   4. He heard the news the **<u>last</u>** day.

4. **Cross out the wrong word:**

   1. We will go to class ten the ~~*last*~~*/next* year.
   2. They like to ~~*nothing but*~~ / *listen to* music.

## 2. SHAH ABDUL LATIF

Islam is the religion of peace. God sent the Prophet as a blessing to mankind. He won people's hearts by his kind nature and gentle ways. His noble example was followed by many of his followers, in all ages, all over the world. It was through the efforts of these saintly men that Islam spread far and wide. These holy men were, extremely successful in bringing non-Muslims to the fold of Islam.

In every part of our country, there are shrines of such saints. In Lahore, are the shrines of Data Ganj Bukhsh and Mian Mir Sahib. In Pak Pattan lived and died Baba Fareed. In Multan, is the shrine of Ghous Bahaul Haq. In Peshawar, in Quetta, and in countless other towns and cities there are the tombs of these men of God. In Sindh are the tombs of two great saints, Shah Abdul Latif and Qalandar Lal Shahbaz.

The great saint Shah Abdul Latif; who is lovingly called Lal Latif by his devotees, was born in 1102. Hijra in a small village called "Hala Haveli". The good Mughal Emperor Aurangzeb then ruled the country. Shah Abdul Latif's ancestors migrated to Sindh during the days of Tamerlane. They had come from Hijrat. Sindh was then a centre of Muslims culture and Shah Abdul Latif's ancestors liked it so much that they decided to make it their home. But no one would have remembered their names or learnt about them, if many centuries later, one of their descendants, Sayed Habib Shah, had not been blessed with a son who grew up to be saint Lal Latif.

Shah Latif had a very sensitive mind. His heart was soon filled with the love of God. The beauty of nature aroused his feelings strongly. While he was only a boy, he started composing poetry. He was also keen on acquiring knowledge and he grew up to be a scholar of Arabic and Persian. When he was twenty he married a noble and good lady. He showed great kindness to his wife and lived at home for many years. His heart, however, turned more and more towards religion and devotion, and he felt restless in living a normal domestic life.

When his father died, Shah Latif left his home and went to live on a mound at some distance from his village. A mound of sand is ca1led "Bhit" in Sindhi. Due to the fact that he lived on this mound for the rest of his life, Shah Latif came to be known as "the Saint of Bhit". To this day, he is famous all over the country as Shah Abdul Latif Bhitai or Shah Latif of the Mound.

As days passed, Latif's love of God grew more and more, until he found pleasure only in devotion and spent most of his time in prayer and deep thinking. His spiritual power grew stronger with prayer and devotion, so much so that people began to be attracted towards him. Any one, who came to him, was strongly impressed by his gentle ways and his followers increased day by day. Closed to the mound on which Lal Latif came to live is a natural lake. His poetic nature loved the calm atmosphere. He would spend much of his time sitting on the bank of this lake. As he sat there, he prayed to God and sometimes composed verses in His praise.

Shah Latif was not only a saint and a poet, but also a musician. He found great comfort in music. His skill in this art enabled him to make many improvements and changes in the difficult music of his time. As in everything else, he loved simplicity in music and musical instruments. He did not agree with the idea that music should be difficult. So he made it simple. He also invented a simple musical instrument and called it "Tambooro". It was like an instrument used by the Arabs but the number of strings was different. To this day the 'Tambooro' is popular all

over Sindh. Old and young play it and sing the songs of Latif to its simple but moving tunes.

Lal Latif Died in 1165 Hijra on the Mound where he had lived and was buried there. A famous king of Sindh. It, Ghulam Shah Kalhoro, was so devoted to him that he built a shrine over his grave. Latif's devotees collected his poetry and this collection came to be called the *Risalo of Shah Abdul Latif*. He was a poet of the people, so he wrote poetry in the language of the common man. This collection of his poems is so valued that it has been translated into many languages. One great quality of Latif's poetry, besides its simplicity, is its moving music. When you listen to it, even if you do not understand a word of it, you will be moved by its melody.

Latif's "URS" is held at his shrine every year on 14th Safar, the second month of the Muslim calendar. Many thousands of people gather, listen to the Saint's songs sung on the "Tambooro" and offer their prayers. Many learned men read papers that tell about Latif's life and his poetry. Recently a library, a rest house and a museum have been built. The shrine itself has been rebuilt and connected with the main road. It's lovely white dome representing the purity and dignity of Latif, can be seen from many kilometers.

Latif's message is the message of love. He believed in the brotherhood and equality of men and in pleasing God by goad deeds. This according to him is the goal of life.

## Exercises

### Textual Study

**1. Study the following words carefully and look up -their meaning in your dictionary:**

| S.No | Words | Meanings |
|---|---|---|
| | | |
| 1 | ancestors | Someone from whom you are descended (but usually more remote than a grandparent) |
| 2 | migrated | Move from one country or region to another and settle there |
| 3 | sensitive | Responsive to physical stimuli |
| 4 | normal | Being usual, typical or standard; not abnormal |
| 5 | attracted | Direct toward itself or oneself by means of some psychological power or physical attributes |
| 6 | buried | Placed in a grave |
| 7 | dignity | The quality of being worthy of esteem or respect |
| 8 | shrine | A place of worship hallowed by association with some sacred thing or person |
| 9 | dome | A concave shape whose distinguishing characteristic is that the concavity faces downward |
| | | |

2. Make sentences of your own using the following words:

| S.No | Word | Sentence |
|---|---|---|
| | | |
| 1 | message | She messaged the final report by fax. |
| 2 | example | this patient provides a typical example of the syndrome. |

| | | |
|---|---|---|
| 3 | religion | he lost his religion but not his morality |
| 4 | famous | Shan is a famous Pakistani Actor |
| 5 | invented | The soma cube puzzle was invented by mathematician Piet Hein |
| | | |

**Comprehension**

**Q. 1. Where is Bhit Shah? Tick (√) the right answers.**
(a) It is at a distance of 55 kilometres from Hyderabad. √
(b) It is a village near Karachi.
(c) It is a town.

**Q. 2. What changes did Shah Abdul Latif make in the music of those days?**
(a) He made it more complicated.
(b) He simplified it. √
(c) He did not invent any new tunes.

**Q. 3. Why did Shah Abdul Latif love the lake which is near the mound?**
(a) He prayed near it.
(b) He loved the peace and quiet of the scene. √
(c) He liked to sit near it because it was cool.

**Composition**
**1. Say in five sentences what you know about the poetry of Shah Abdul Latif.**

**2. Write five sentences about Bhit Shah if you have seen it. Study of Structures**

**1. Of**
Examples:

1. Islam is a religion of peace.
2. Latif came to be known as the Saint of Bhit.
3. Please give me a cup of water.
4. The box of matches is in the kitchen.

**2. With**
(a) Examples:

1. His heart was soon filled with the love of God.
2. He was blessed with a son.
3. She is with me.
4. She goes to school with her brother.

With is a Preposition. It shows the relationship of a Noun or Pronoun to some other word in the sentence.

(b) Some more uses of with. Examples :

1. He is writing with a pen.
2. He fought with a sword.

3. He is erasing it with an eraser.
4. He is eating with a spoon.

**3. Many**

Examples:

1. His noble example was followed by many of his followers.
2. He has many books.
3. Do you read many books?
4. I read many books every year.

Many shows the number of objects or persons. It is the opposite of few.

**4. At**

Examples:

1. Latif's 'urs' is held at his shrine every year.
2. He left the book at home.
3. He was present at the function.

**5. Every**

Examples:

1. Latif's 'URS' is held at his shrine every year.
2. We have an English period every day.
3. Every one stood up when the teacher entered the class.
4. Every one began to write.

## 3. THE NEEM TREE

*[This poem was written by Mrs. Elsa Kazi, the German wife of Allama I.I. Kazi, the late Vice-Chancellor of the University of Sindh. She was born at Weimar in Germany. She met Allama I.I. Kazi in 1907 in London and in 1910 was married to him. They came to Sindh in 1911 where she spent the rest of her life, visiting Europe now and again. She wrote poems in German and English and also helped her husband in writing his book "Brown Girl in Search of God ". She died in Hyderabad on May 28, 1967, and is buried beside her husband at the Sindh University Campus Jamshoro.]*

My lovely Neem,
That intercepts sun's scorching beam,
Yet bears the heat all day
Without the rain's refreshing spray,
Thou charm'st the wanderer's woe away
With soothing shade
How strong you are, ho w unafraid,
How green. thy leaves inspite of all
The mid-day flames that burning fall
Upon thy unprotected head ..........
Could man be both as thou and rise
Above the earth, with the sheltering arm
To save the suffering ones from harm,
From sorrows, poverty and vice
Through sacrifice
Could man be steadfast, and dike thee
Face every fate, would it not be
Fulfillment of life's loftiest dream
My lovely Neem!.

*- Mrs. Elsa Kazi*

## 4. MOEN-JO-DARO

Moen-jo-Daro or the 'Mound of the Dead' is one of the oldest cities in the world. It is at a distance of 27 kilometers from Larkana on the right bank of the river Indus. Few people live there today, but four thousand and five hundred years ago, it was a large, busy city.

Nobody knew anything about it until 1922; when some villagers found pieces of old smooth pots and old bricks at the place, where now stands the uncovered city.

These pieces of old pots and bricks were brought to Sir John Marshall, an English civil servant, whose work it was to look after historical remains, like ancient buildings and other old things such as these pieces of pots and bricks. He was himself, very interested in history and was anxious to find out about these remains. So, when he looked at them carefully, he at once knew that they were pieces of very old pots. About the bricks he said, "Perhaps there was once a town or a city which lies under these mounds of clay and sand. Let us dig here, may be we shall uncover the remains of an old city".

So, the men started digging and as they dug, more and more such pieces came up, till there appeared bit by bit a city of straight roads, and well-built houses. You can imagine, how surprised and excited the people were, when they saw all this coming up from what they had so far taken to be only mounds of clay and sand. Each house was made of large baked bricks and had a bathroom and servant-quarters close by. Covered drains ran beside the streets. Even the streets were made of baked bricks. Carts and other forms of transport could come right to the centre of the town. You can still see the great hall where grain was stored. There is a wide road in the middle of which was the shopping centre with shops on both sides. This road, continues on to the houses of the workmen.

The people of this city must have been great traders, with the river Indus so near and the sea within easy reach. The country-side must have been fertile since wheat, rice and cotton grew there. The farmers also kept cattle. There were skilled craftsmen who worked in gold, silver and ivory. Clay dolls and carts were made for the children to play with. We also have an idea of the dresses worn by the ruling class, the priests and the elders, from the seals of many kinds that have been found there. They wore long, loose dresses.

Nearby is a museum, where interesting objects found from Moen-jo-Daro, are on exhibition. These include seals, jewelry, toys, weapons and painted pottery. The best find of Moen-jo-Daro is the head of a bull, which was used as a seal. A metal statue of a dancing girl has also been found. There are metal tools too. It is because of these metal objects that the probable age of the city is being given as about four thousand five hundred years.

For a long time, these people lived a happy life. They were quite rich and travelled from place to place on business or on pleasure. Their city was well-planned and clean. The rain water did not remain on the streets. We do not know what happened lo them later. Either they were raided from the north or some great earthquake destroyed them. No one has yet been able to determine the meaning of the words written on the seals and on the pottery. Much could be learnt if the language experts are able to decipher these words.

Learned men and visitors often come to the site. They come not only from Pakistan, but also from all over the world. Let us hope that their efforts succeed in deciphering these words. We will then know a great deal more than we do now about this dead civilization.

# 5. HELEN KELLER

How fortunate are those who are born into this world with two eyes to see all its beauty! But there are some unfortunate people who can neither see nor hear. This world, which is so full of beautiful colours and sweet sounds, appears colourless and dull to these poor souls. What a misfortune! They cannot see the lovely flowers blooming in the gardens and hear the birds singing sweet songs. They indeed feel very sad, for their fate is so hard. Worse is the fate of those who can see and hear once and then no more. But they are so courageous and bold that they do not look unhappy. They accept the challenge of their fate and try to live cheerfully.

Among such brave and courageous persons, the name of Miss Helen Keller tops the list.

Helen Keller was born in 1880 in a little town in the United States of America. Up to the age of two, she was quite a normal child. She could see and hear everything. In February 1882, little Helen fell dangerously ill. All felt sorry for her, because she became blind and deaf. Her parents looked sad. Everybody was unhappy and the little child felt miserable.

When she was seven years old, her life suddenly changed. Helen's father asked a lady named Miss Sullivan to come and look after his blind child. Miss Sullivan had herself, become blind, when she was a child but afterwards she got her eyesight back. She thanked God for His kindness to her by helping other blind people and making them happy and content. She started teaching Helen. One day, she took Helen to the river bank and put her hand in the water. Slowly she made her write the word 'w-a-t-e-r' on the sand. She made her do it several times and thus Helen learnt how to spell the word 'water'. She felt very excited, because she knew that at last there would be some light in her dark world.

The work was very slow and difficult, but Miss Sullivan was very kind and patient. Little by little, she taught Helen about mountains and rivers and about history and geography. She even, taught her how to count and do sums.

When she was eight, she was sent to a school for blind children. She had forgotten how to speak, but her teacher helped her. She would put Helen's hand on her own lips and let her feel the movements of the lips at the time of speaking. Helen did many exercises like this and at last at the age of ten she was able to speak again. "What a joy" she exclaimed. By and by, she learnt to read books. These books were printed with raised points instead of letters and she read them by touching with her fingers. In this way, she was able to learn as much as other people could. She passed all her examinations easily. She went to college and then to Harvard University. She studied at the University and graduated without difficulty." She proved to be a better student than many others. Her teachers loved and admired her.

In 1956, this wonderful lady visited Pakistan. She was seventy-six, but still very active. Pakistani people gave her a warm welcome. She came to our country to help the blind and the deaf. She addressed many gatherings, in Karachi and visited the School for the Blind, Deaf and Dumb. "What a nice school!" she exclaimed. "How wonderful it is to be with you, my dear sons and daughters! Always be happy and cheerful. Never curse your fate. You can do everything in this world", she said to the students of the school and admired heartily all the ladies, who were working and teaching there voluntarily with so much zeal and selfless affection.

## 6. THE DAFFODILS

*[This poem is written by the famous English poet William Wordsworth. He was horn in the beautiful Lake, District of England in the year 1770. From his early days, he was very fond of flowers, birds, lakes, rivers, rocks and trees. He used to spend much time enjoying their beauty. He used to take long tours on foot and visit the beautiful natural scenes which he laved so much. He started a new kind of poetry written in simple words about natural objects and simple country people. He died in 1850.]*

I wandered lonely as a cloud
That floats on high o'er vales and hills,
When all at once I saw a crowd,
A host, of golden daffodils;
Beside the lake, beneath the trees,
Fluttering and dancing in the breeze.

Continuous as the stars that shine
And twinkle on the milky way,
They stretched in never-ending line
Along the margin of a bay:
Ten thousand saw I at a glance,
Tossing their heads in sprightly dance

The waves beside them danced; but they
Outdid the sparkling waves in glee:
A poet could not but be gay,
In such a jocund company!
I gazed - and gazed - but little thought
What wealth the show to me had brought:

For oft when on my couch I lie
In vacant or in pensive mood,
They flash upon that inward eye
Which is the bliss of solitude;
And then my heart with pleasure fills,
And dances with the daffodils.

— William Wordsworth

*Notes*

The daffodil is a lovely flower, growing wild and in gardens, which comes into flower in the early spring. It has a thin green stalk, usually more than a foot in height, and a single, large bell-shaped flower surrounded by large pointed petals of the same yellow colour. This may be any shade of yellow, from pale yellow to golden. Daffodils grow in groups, often under or near trees. While the single flower is lovely, a large group of daffodils is one of the most beautiful sights of the English countryside.

# 7. ALLAMA IQBAL

Allama Mohammad Iqbal, the poet of the East, was born in Sialkot, a town in the Punjab, on 9th November, 1877. He received his early education in his home town. In 1895, he went to Government College, Lahore. He passed his M.A. in 1899, from the University of the Punjab. In the same year, he was appointed Professor of Arabic at the Oriental College, Lahore. He held this job till 1905. In that year, he left for England for higher studies. In London he received a law degree. In 1908, he was awarded a degree of Ph. D. by Munich University, for his work on Persian philosophy. That is why, he is also known as Dr. Mohammad Iqbal.

Allama Iqbal is generally known as a great poet. He was no doubt a great poet, but poetry was only one of his many accomplishments. He was well-versed in philosophy, both Eastern and Western. He pointed out the defects in some of the philosophical systems of the West. He devoted a great part of his life to the study of Islam. He also took an active part in politics. He worked for the Muslims of South Asia with great courage.

He was elected a member of the Punjab Legislative Council in 1926 and held that office till 1929. He did not seek re-election. He was elected President of the Punjab branch of the All-India Muslim League and held that post till his death. In 1930, he presided over the Allahabad meeting of the All- India Muslim League. It was on this historic occasion that he made a definite demand for a separate Muslim State in South Asia. In his presidential address Dr. Iqbal said, "India is a continent of human groups belonging to different races, speaking different languages and believing in different religions. Their behavior is not governed by a common race feeling. These groups are all separate nations. The principle of European democracy cannot be applied to India without recognizing the fact of different groups. The Muslim demand to create a Muslim India within India is in no way without justice. For my part I would like to go one step forward; I would like to see the Punjab, North West Frontier Province, Sindh and Baluchistan united under a single Muslim State. The Muslims are anxious to have a separate state, because they fear the Hindu majority which, they believe, will not allow Muslims to develop freely." This demand shocked both the Hindus and the British alike. They both opposed it.

This was the first time that a demand was made for a separate Indian Muslim State. Dr. Iqbal did not stop at this. All his efforts were now directed towards the achievement of this goal. In May 1937 Dr. Iqbal wrote a letter to the Quaid-i-Azam Mohammad Ali Jinnah. In this letter, he discussed in detail the problems of the Indian Muslims. He once again, advised that only the creation of a separate Muslim State could solve these problems and said to the Quaid, "Don't you think that the time for such a demand has already arrived?"

On 21st June 1937, he again wrote to the Quaid-i-Azam, "A separate federal state of Muslim provinces, formed on the lines I have proposed, is the only way by which, we can have a peaceful India and save Muslims from the rule of non-Muslims."

The Muslims awoke from their sleep as a result of Iqbal's efforts. They turned over a new leaf. Now they all wanted a separate Muslim State. The Muslim League representing the whole of Muslin India, met in Lahore and passed a resolution on 23 March, 1940, demanding a separate state for the Muslims of India. This resolution is now known as the 'Pakistan Resolution'. From this time onward the Muslims never looked back. They put their heart and soul into the struggle for Pakistan'.

They succeeded in their struggle. On 14 August, 1947, Pakistan appeared on the map of the world. Iqbal died in 1938, and could not see the actual creation of Pakistan, but he had played a major part in its creation. Quaid-i-Azam praised Iqbal's role in a message on his death: 'To me was a friend, guide and philosopher and during the darkest moments through which the Muslim League had to go, he stood like a rock ..........."

He believed that faith in Islam made the Indian Muslims one nation, separate and apart from the Hindus. He strongly believed that in a united India where the Hindu majority would rule the country, the Muslims could not develop freely He had a great love for Islam, and was completely devoted to it. Both his prose and poetry reflect this devotion. He always advised Muslims to remain true to their faith. In his Allahabad address he said:
"I have learned one lesson from the history of Muslims. At difficult moments in their history, it is Islam that has saved Muslims and not Muslims that have saved Islam. If today you put your faith in Islam, you will become strong and united once again and save yourselves from complete destruction".

## 8. THE ROLE OF WOMEN IN THE PAKISTAN MOVEMENT

You have already learnt that Pakistan was established on 14 August, 1947. Before this the British ruled South Asia. After about one hundred years of the British rule, both the Hindus and the Muslims of India realized that they must recover their independence and do away with the rule of the British. In the beginning, both the Hindus and the Muslims worked together to drive the British from India. Together they formed a political party called the Indian National Congress, But soon the Muslims realized that the Hindus who were in majority in the Congress as well as in the country, would never give equal treatment to the Muslims and would not share the fruits of independence with them. So they formed their own political party, and called it the All-India Muslim League. Many Muslim leaders, who had earlier joined the Congress party now left it and became members of the Muslim League. In 1934, Quaid-i-Azam Mohammad Ali Jinnah became its President The Muslims being united on a common platform, under his able guidance and leadership, now started their struggle for an independent Muslim State to be called Pakistan.

It was very difficult to make the British realize that they had to consider the demands of the Muslims before they decided to give independence to India. A long and hard struggle followed. Not only did the men take part, but women also actively participated in this glorious struggle. At that time, our women were in strict purdah. They were less educated and less politically aware than the Hindu women. But, there were a number of brave and selfless women who inspite of these hindrances, came forward and worked for this noble cause side by side with men. They formed, the women's branch of the Muslim League to organise women and inform them about the politics of the country. They travelled to the countryside to tell the women there, what they should do. They organised public meetings for women and addressed large gatherings. They also took part in public meetings organised by men and made speeches before large audiences. They met wives and daughters of the British officers including those of the Viceroys and made them realise that their demand was just. They opened classes in their own homes to educate Muslim girls. Sometimes, the police would use tear-gas and would lathi-charge the women's meetings and even arrest their leaders.

They encouraged their brothers, husbands and sons not to give up the struggle until their goal was achieved. Among such selfless and courageous women the name of aged Abadi Begum, popularly known as 'Bi Aman' leads the rest 'Bi Aman' was the mother of Moulana Mohammad Ali and Moulana Shaukat Ali, two brave and noble brothers who devoted their lives to the cause of Muslims. When in this struggle the two brothers were arrested, brought to trial and imprisoned for two years, she sent a word to them not to give up their cause and not to ask for pardon, which was the condition of their release. 'Bi Aman' had not been to school or college. Her greatness lies in the fact that she had taught her sons to be willing to sacrifice their lives in the cause of Muslim independence and later encouraged them to accomplish their goal.

Another lady worthy of our admiration is Begum Mohammad Ali. Dressed in a burqah she not only attended men's public meetings but was also the first Muslim woman to address them. She spoke in simple words and in a natural tone but very effectively. She also wrote for the Press. Her opinions were highly respected and the Quaid-i-Azam held her in great esteem. When she was to address women's meetings, large crowds would gather to hear her. Men and women honoured her alike.

Then there was Miss Fatima Jinnah whom the grateful nation later called Madr-i-Millat (Mother of the nation). She helped her brother in the struggle for the establishment of Pakistan. It was through her that the Muslim women were able to seek the Quaid-i-Azam's guidance and to have interviews with him. Being more politically informed, she passed on her information to other women. In addition to all this, she looked after her illustrious brother.

Begum Ra'ana Liaquat Ali worked as an honorary secretary and typist to Liaquat Ali Khan (her husband) at a time, when the Muslim League could not afford the salary of a secretary. She arranged parties, where Muslim women could meet the wife and the daughter of the Viceroy, so as to explain to them their side of the matter and express their protest. She also organised the Women's Voluntary Service and later the Women's National Guards, consisting of three battalions with 2400 girls, in which, she herself held the rank of Brigadier. In Sindh, the work of awakening the Muslim women was carried out by Lady Nusrat Haroon, Lady Sughra Hidayatullah, Begum Khairunnisa Shaban and Miss Fakhrunnisa Wali Mohammad Effendi. Lady Haroon was a spirited woman of upright character and a kind hostess. Her house in Karachi became the centre of women's political activities and it was a place of welcome to the Muslim League workers when they came to Karachi to attend meetings. Classes were also held in her house to educate Muslim girls, Lady Hidayatullah travelled throughout Sindh holding women's public meetings. The first public meeting of women in Sindh was held in Karachi's Zoological Garden. These three ladies led the anti-British processions. Lady Sughra Hidayatullah and Begum Khairunnisa Shaban also led processions in Lahore and succeeded in hoisting the Muslim League flag on the Secretariat.

Begum Jahan Ara Shahnawaz from the Punjab, represented the Muslim women at the three Round Table Conferences held in London and was the first woman ever to make a speech in London's Guild Hall. She also travelled widely and explained to the people of other countries, why the Muslims in India wanted a separate State. Other women, who played an active part in the struggle for independence are Begum Iqbal Hussain, Begum Salma Tassaduq Hussain, Geti Ara Bashir Ahmed, Begum Shaista Ikramullah, Begum Viqarunnisa Noon, Begum Nawab Mohammad Ismail, Noorus-Sabah Begum and Fatima Shaikh of Hyderabad Sindh.

# 9. CHILDREN

*[This lovely poem about children is written by the American poet Henry Longfellow. He was born in 1807 and died in 1882. He was a Professor at the Harvard University, which is considered to be one of the best American universities. He was very interested in the culture of other countries and had travelled widely. His poems deal with not only the American scene but also much of what he saw during his travels.]*

Come to me, O ye children!
For I hear you at your play,
And the questions that perplexed me.
Have vanished quite away.

Ye open the easten windows,
That look towards the sun,
Where thoughts are singing swallows
And the brooks of morning run.

In your hearts are the birds and the sunshine,
In your thoughts the brooklet's flow,
But in my mind is the wind of Autumn
And the first fall of the snow.

Ah! what would the world be to us
If the children were no more?
We should dread the desert behind us
Worse than the dark before.

What the leaves are to the forest,
With light and air for food,
Ere their sweet and tender juices
Have been hardened into wood.

That to the world are children;
Through them it feels the glow
Of a brighter and sunnier climate
That reaches the trunk below.

Come to me, O ye children!
And whisper in my ear
What the birds and winds are singing
In your sunny atmosphere.

For what are all our contrivings,
And the wisdom of our books,
When compared with your caresses,
And the gladnesss of your looks?

Ye are better than all the ballads
That ever were sung or said;
For ye are living poems,
And all the rest are dead.

**- Henry Longfellow**

## Notes

This poem has 9 stanzas. A stanza in a poem is what a paragraph is in your lesson. Each stanza has 4 lines. In each stanza, the last word of the second line produces the same sound as the last word of the fourth line. For example, play, away, sun, run, flow, snow.

But the last word of the first line and last word of the third line do not produce the same sound in all the stanzas, though in some it does. See in other stanzas also what the last word of second and the fourth line is.

# 10. WHAT THE QUAID-I-AZAM SAID

Quaid-i-Azam Mohammad Ali Jinnah, who laid the foundation of Pakistan, was born at Karachi on 25th December, 1876. As a young boy, he was educated at Karachi. When, he was sixteen years old, he passed his matriculation examination and was sent to England for higher studies. On his return to India he started his practice, as a lawyer first in Karachi, and then in Bombay. He showed, great efficiency in his work. It was his determination and wise leadership, which freed the Muslims from the double yoke of British rule and Hindu domination. In appreciation of his services to the Muslims of South Asia we call him "Quaid-i-Azam", or the "Great Leader". He loved his country and his country-men dearly. He joined the Indian National Congress but soon left it and joined, the Muslim League, to champion, the cause of the Muslims. Then, he started a long and hard campaign to get a separate homeland for the Muslims. It was in 1947 that he succeeded and became the first Governor General of the newly-created State. He worked day and night for the progress and improvement of Pakistan. It was unfortunate indeed that only twelve months after the creation of Pakistan, the Quaid-i-Azam died on 11th September 1948.

He will always be remembered, as the founder of Pakistan. Although he left us after such a short time, his speeches are there to guide us. If we follow the directions given in them, we will be able to serve our dear Pakistan in the best way. The Quaid-i-Azam firmly believed, that one day the Muslims, would achieve their desired goal. Three years, before the creation of Pakistan, on 8th March 1944, speaking at a lunch given by Dr. Ziauddin Ahmed, Vice-Chancellor of Aligarh University, he said, "You can get Pakistan not by asking, not by begging, not even by mere prayers but by working with trust in God. Insha-Allah Pakistan will be yours."

To him all Pakistanis were equal. He believed that religion or caste do not separate one Pakistani from another. Soon after, he became the Governor General of the newly created State, he told the happy people, "You are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste ... we are all citizens and equal citizens of the stated."

The Quaid-i-Azam, again and again, told his people that what they needed most was a good education. Speaking at the fourth session of the Gujrat Educational Conference held on 14th January 1945, he said that education was a matter of life and death to our nation. "The world is moving so fast that if we do not educate ourselves we will not only be left behind but also will be no more." For him education and character-building went hand in hand. In his message, to the All Pakistan Educational Conference held in Karachi on 27th November 1947, he said, "Education does not merely mean academic education and even that of a very poor type. What we have to do is to mobilize our people and build up the character of our future generations".

Several times, the Quaid-i-Azam reminded his people that Pakistan can only prosper and grow stronger if the people served it with honesty and selfless devotion. On 14 August 1948, at the First Annual Celebration of Pakistan he said, "Establishment of Pakistan is a fact to which there is no parallel in the history of the world. It is destined to play a magnificent part year after year, as we go on, provided we serve honestly, earnestly and selflessly.

## 11. HEALT IS WEALTH

One day Kashif went shopping with his mother. As he was very fond off sweets, he asked his mother if he might buy some.

**Mother:** No, no, Kashif. You shouldn't buy any sweets from this shop. See, flies ale sitting on them. If you eat those sweets you will fall ill.

**Kashif:** All right, Mother, let's walk across the road. Look, here is another shop. Shall we buy some from here ?

**Mother:** Yes, it's a clean one. There are no flies. Oh, no. I have just seen a man sweeping the road by the shop.There is a lot of dust. You oughtn't eat anything if there is dust on it. Flies and dust carry hundreds of germs and they are enemies of our health.

**Kashif:** Please Mother, tell me more about these germs.

**Mother:** Listen very carefully. These germs are the smallest living things. They cannot be seen with the naked eye. You only see them through a microscope.

**Kashif:** How do the flies carry them?

**Mother:** You have seen flies sitting on dirty things. There are germs on these things and they stick to the flies' legs. When the flies sit and walk on our food the germs stick into it. And when we eat that food the germs get into our bodies and make us ill.

**Kashif.** Oh, I see! So, we should never eat such sweets and food that are not properly covered.

**Mother:** Dust also carries germs. We can't see them, but the air is full of them. So,you must remember not to eat food if flies have been sitting on it or if there is dust on it.

**Kashif:** Right I won't buy anything from these shops where things are not properly covered.

**Mother:** A great many diseases are caused by these germs. For instance, the germs of typhoid and several other diseases are carried by flies.

**Kashif** : But, Mother; I have read in my book that malaria is caused by a kind of mosquito and not by flies.

**Mother:** True. You are right. One can get malaria from a mosquito bite.

**Kashif:** Where do the mosquitoes live?

**Mother**: They live in stagnant water. Some people use kerosene oil and D.D.T. to kill the mosquitoes before they are big enough to fly away and bite healthy people.

**Kashif:** If everybody in Pakistan takes part in the fight against mosquitoes, we will soon get rid of malaria.

**Mother:** Yes, my son, I think so too. We should try to keep ourselves healthy as "Health is Wealth". If we are not healthy, we won't be able to work hard, study and learn.

## 12. STOPPIN BY WOODS A SONWY EVENING

*[This poem is written by the American poet Robert Frost. He was born in San Francisco, California, on 26 March 1874. He died on 29 January, 1963 in Boston, following a cancer operation. Frost used in his poetry, the language of everyday life and depicted scenes from the common man's experiences and from country life. He received many honours for his poetry.]*

Whose woods these are I think I know,
His house is in the village though;
He will not see me stopping here,
To watch his woods fill up with snow

My little horse must think it queer
To stop without a farmhouse near,
Between the woods and frozen lake
The darkest evening of the year

He gives his harness bells a shake
To ask if there is some mistake,
The only other sound's the sweep
Of easy wind and downy flake

The woods are lovely, dark, and deep,
But I have promises to keep,
And miles to go before I sleep,
And miles to go before I sleep

**—Robert Frost**

# 13. THE GREAT WAR HERO

Among the Pakistani heroes of the 1965 war, who fought on the Lahore Front there was one Major Raja Abdul Aziz Bhatti.

He fought against the enemy for six days and nights without rest, and laid down his life in the defence of his country. For this act of valour, he was awarded the Nishan-e-Haider, the highest military award of Pakistan.

Aziz Bhatti was born in 1928 in Hongkong, where his father, Mohammad Abdullah Khan Bhatti, was a teacher. He thus received his early education in Hongkong. In 1945, he came with his father to his home village Ladian in Gujrat District

He first joined the Air Force, and in 1948, he became a cadet of Pakistan Military Academy at Kakul. He did very well at the Academy and was awarded the Sword of Honour, and the Norman Medal. He joined, the 6th Punjab Regiment as a commissioned officer, where he proved to be a very good military officer.

On the morning of 6 September, 1965, he received orders to proceed to the front at once. The Indians were fully equipped with guns and tanks. Major Aziz Bhatti was fired with the true patriotic spirit of a disciplined soldier. With his small company he not only stopped the Indian advance but also pushed them back.

On 11 September, he was reorganizing his company and directing the gunners to shell the enemy positions. In order to watch every move of the enemy, he had to place himself in an elevated position, where he was exposed to enemy fire.

He performed his duty bravely. His soldiers asked him to come down but he refused. This brave son of Pakistan wanted to save not himself but his country. A shell from an enemy tank struck him on his right shoulder and our brave hero fell.

A day before his martyrdom, the commanding officer had sent him word that since he had been fighting untiringly for the last six days, he should take a little rest and that another officer was being sent to replace him. Major Aziz, who was filled with the spirit of *Jehad* replied, "Do not recall me. I don't want to go back. I will shed the last drop of my blood in the defence of my dear homeland".

These words will ever inspire the youth of Pakistan with confidence and courage.

# 14. NURSING

Nursing means taking care of and looking after the sick, the injured, the young, the old or the helpless, with love and sympathy. It is difficult to say at what point in history nursing was organised in a scientific way. Yet it is easy to understand that it must be as old as man's feeling for his suffering fellow men. For only sympathy and love could move one human being to feel sorry for someone in distress, to look after him in sickness and try to do something for him and to restore him to health.

Islam regards nursing very important. Our Holy Prophet (peace be upon him) visited the sick regularly, comforted them and spoke kind words to them. He would go, even to inquire after his ailing enemies. He urged the Muslims to help those who were sick or suffering. On the battlefield, all Muslim soldiers were always very kind to the sick, old and the injured. They never killed their wounded enemies. Muslim ladies were very active on the battlefield giving water to the soldiers and tending the wounded and the sick. Hazrat Ghifaria, who accompanied the Holy Prophet in the Battle of Khyber, was a very good nurse. When the battle was won, the Holy Prophet presented a necklace to her. In due course, the Holy Prophet established a hospital in Medina and placed it in the charge of a very competent nurse, Hazrat Rufaida by name. Among those who helped in looking after and nursing the patients in this hospital were Hazrat Fatima, the youngest and the dearest daughter of the Holy Prophet and Hazrat Asma, the daughter of Hazrat Abu Bakr (may Allah be pleased with him).

Nursing was not at all popular in the beginning. Parents did not allow their daughters to become nurses. This can perhaps be best shown in the story of the girl, who in 1851, became the founder of modern nursing and one of the greatest women in history. Her name was Florence Nightingale.

Florence Nightingale was born in the town of Florence in Italy in 1820. Her parents were wealthy and cultured English people, and expected her to marry into a noble family. But, she had other ideas. At seventeen, she felt that the aim of her life was to serve suffering humanity. When she was twenty-four she decided that she should become a nurse. "Nothing is nobler than nursing", she declared. Her family was shocked to learn this. Everybody opposed her. But she would not give in. At last, after seven years of struggle, she was allowed to go for training at the Kaiserswerth Institution of Nursing in Germany.

In 1853, she was given the management of a small hospital for sick women in London. In 1854, when there was a war between England and Russia, the British Government asked her to go to the Crimea to manage the military hospitals there. She played a great role in the Crimean war. The nation thankfully offered her a purse of £ 45,000. With this money she founded an institution for training nurses in London.

At present, there are many training institutes for nurses in our country. A large number of Pakistani girls from good families, after being trained in these institutes, are working in hospitals, clinics and nursing homes.

## 15. THE MILLER OF THE DEE

*(This poem is written by the Scottish journalist, poet and song-writer Charles Mackay. He was born in 1814. He is famous chiefly for his songs, some of which were very popular even in his lifetime. He died in 1889.)*

There dwelt a miller hale and bold,
Beside the river Dee;
He worked and sang from morn to night,
No lark more blithe than he,
And this the burden of his song
For ever used to be,
"I envy nobody, no, not I,
And nobody envies me!"

"Thou'rt wrong my friend!" said old King Hal,
"Thou'rt wrong as wrong can be;
For, could my heart be light as thine,
I'd gladly change with thee,
And tell me now, what makes thee sing
With voice so loud and free,
While I am sad, though I am the king,
Beside the river Dee?"

The miller smiled and doffed his cap;
"I earn my bread," quoth he,
"I love my wife, I love my friend,
I love my children three;
I owe no penny I cannot pay;
I thank the river Dee,
That turns the mill that grinds the corn
To feed my bales and me".

"Good friend!" said Hal, and sighed the while,
"Farewell, and happy be;
But say no more, if thou'dst say true,
That no man envies thee.
Thy mealy cap is worth my crown,
Thy mill my kingdom's fee;
Such men as thou are England's boast.
O'miller of the Dee".

**— Charles Mackay**

## 16. RESPONSIBILITIES OF A GOOD CITIZEN

Before we discuss what a good citizen owes to society, let us see, what society does for him. Thousands of years ago, men lived in caves like animals. Each one of them lived by himself and for himself. They hunted for their food and lived hard lives. We now call them savages. They learnt to live a safer and better life together. At first, they began to live in families and then in tribes. Later, they settled along the banks of rivers where, in time, grew towns, large and small. Life became safer and easier. Some men began farming the land. Some became weavers, some masons, some cobblers and some soldiers. They all worked for one another.

As societies grew larger and as men became more civilized, many more professions and occupations developed. Laws were made to make life safer and happier. Today we have doctors, teachers, engineers, artists, writers, policemen and a host of other workers, who all do something for their fellow-men.

If we just think for a few minutes, how many things and services we use in one day, we shall realize how much we owe to society. The milkman brings milk for us and keeps cattle for the benefit of us all; the baker bakes the bread; the printer prints our books; the driver drives the bus in which we go to school or our place of work; and the workers and engineers run the mill which weaves the cloth we wear. The teacher teaches the pupils at school, the doctor treats the sick and the shopkeeper sells articles of daily use. Public parks are maintained for the benefit of citizens. The traffic police regulates the traffic so that we may travel without any fear of accident.

We just turn on the tap and fresh water flows out. We press a switch and light comes on. The cleaning of the streets and the removal of filth and garbage are possible, only in an organized society. The telegraph, the telephone and the trains are all benefits of collective efforts. Then, the radio and the T.V. give us both enjoyment and instruction.

We must repay society for all these gifts. If a milkman mixes water in the milk, how can he expect other members of society to treat him fairly? If a shopkeeper gives short measure or sells sub-standard goods, he must be prepared to get the same kind of treatment form others. If we ignore traffic rules, we not only endanger the lives of others but our own as well.

It is also the duty of every citizen to understand the problems facing his country. He must co-operate with the Government in solving them. Problems facing Pakistan are poverty, illiteracy and population growth. For the establishment of a better society, these problems have to be solved through proper education and hard work.

The Government of Pakistan has started many programmes to solve these problems. These are, for example, programmes for rural development, literacy and adult education, health, sanitation and social welfare, and population planning. Education centres, family and social welfare and population planning centres have been set up throughout the country

Many benefits we enjoy are provided by our own country and society. It is, therefore, our duty to be loyal and patriotic to Pakistan. We should pay our taxes promptly, fully and honestly, so that we may continue to enjoy all social benefits.

Islam lays great stress on our duties as citizens. The Holy Prophet (peace be upon him) once said, "God lays so much stress on the rights of our neighbours

that I almost thought they would get the right of inheritance in our property". In short, we cannot be good Muslims without being good and dutiful citizens.

## 17. A LETTER ABOUT THE VILLAGE LIFE IN PAKISTAN

E-60, Block F,
North Nazimabad,
Karachi.
16th August,
2006.

My dear Nomi,
Many thanks for your kind letter which I received sometime back. I'm sorry that I couldn't write to you earlier. I assure you that I will not take so long to reply in future. The reason for the delay was that I went to my uncle's village during the summer holidays. I had never been there and I wanted very much to see something of village life. Fortunately the day before my holidays began, my eldest uncle came to Karachi and I was able to return with him to his village. In this letter, I will tell you all that 1 have seen. I hope you will enjoy it, as you were born and brought up in Canada.

Well, the villagers are very simple and straightforward people. They lead a simple, happy and contented life in their own way, which is quite unlike our modern city life. Their houses are different from those in big cities. They are mud-plastered, except for a few that are made of red brick. Most of the lanes and streets are narrow and dusty. Usually the villagers go about on foot. They don't use motorcars and taxis or even buses for short distances. That is why they are healthy and strong.

The markets in villages are not the same as in Karachi or Toronto. In the village, shops are few and scattered. The carpenter and the blacksmith are the two workmen, who are needed most in the village. They make and repair the farmers' tools and do other odd jobs.

Two other important persons in the village are the primary school-teacher, who also acts as the postmaster of the village, and the 'Imam' of the mosque.

The 'Imam' exercises a great influence on the villagers, who look up to him for moral and religious guidance and for the treatment of minor ailments and common diseases of their children. He also runs a 'Maktab', where he teaches the Holy Quran to young children, for which he does not charge any fee but accepts small presents like milk, butter or ghee from the parents of the children as a token of love and affection.

There is a meeting place in every village known as 'Otaq'. The villagers meet there in the evening or in their leisure hours, talk about the weather, the crops and village affairs and enjoy the folk songs, sung to the tune of the *Ghaghar* and the *Tamboora.*

Just as "otaq", is the meeting place for men, the village well is the meeting place for women.

The village people generally awake at dawn. They are not late sleepers like city people. Men go to say their prayers in the mosque, while women say theirs at home. Men milk
the cows and buffaloes and women churn milk to make butter and *lassi*. *Lassi* is their main drink. Nowadays, tea also appears to have found its way into the homes of some of the villagers.

Village life has its own charms. It is very pleasant to go and live there for a few days. In cities there are various kinds of pollution, air pollution, water pollution and noise pollution. In villages the atmosphere is peaceful and people enjoy the fresh air and natural beauty. You can watch a villager working in his fields from dawn to dusk. You can see him working with a sickle in his hand reaping the crop under the scorching sun. The farmer's life is a model of hard work.

1 hope you will find this letter interesting. I'm looking forward Id hearing from you.

My respects and salams to uncle and aunty. Love to dear Roomana.

Your loving cousin,
Shahid.

# 18. ABOU BEN ADHEM

*(This, poem was written by the English poet James Henry Leigh Hunt. He was born in 1784 and educated at a famous charity school called Christ's Hospital. He was not only a poet but also a journalist and an essayist. He was sent to prison for two years, because he had criticised the Prince Regent in his weekly paper "The Examiner". He continued to edit this paper while in jail. Many poets visited him there. He influenced and encouraged young writers of his time. He died in 1859 .)*

Abou Ben Adhem (may his tribe increase)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich, and like a lily in bloom,
An Angel writing in a book of gold.

Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said,
"What writest thou?"— The vision raised its head,
And, with a look made of all sweet accord,
Answered, "The names of those who love the Lord".

"And is mine one?" said Abou. "Nay, not so."
Replied the Angel. Abou spoke more low,
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow men,'
The angel wrote, and vanish'd" The next night
It came again with a great wakening light,
And show'd the names whom love of God had bless'd,
And lo! Ben Adhem's name led all the rest.

- J.H. Leigh Hunt.

## 19. THE SECRET OF SUCCESS

A long time ago there lived a king who was in search of the secret of success. He thought if he could find out the answers to three questions, he would discover this secret and would never fail. The questions were:

What is the most important time to start some work? What is the most important work to do? Who is the most important person ?

The king asked his minister to announce that whoever answered these questions, would get a reward of 5,000 gold coins. Many persons came but none gave the correct answers.

He, then called the wise and learned men of his country to his court. He discussed the problem with them for many days. They too, were not able to satisfy him because they could not see eye to eye with each other. If, some of them gave one answer, the others argued against it. If one man advised one thing, the other would advise exactly the opposite. If one man came out with one suggestion, another would suggest something totally different. The king did not approve of their answers.

There was a jungle at some distance form the capital. In this jungle, there lived an old and wise man, who was known as a saint. His fame had spread far and wide. The king had heard of him. He wanted to ask his advice. The trouble was that this man did not like the rich people. He did not want to mix with them, but he was friendly with the poor.

At last, the king thought of a scheme to overcome this difficulty. He dressed himself in rags and set out to see the saint. He wanted to appear as a poor man. He told his servants, who were in attendance, to stay behind went straight to the saint's hut.

The saint was digging the ground in front of his hut. He was an old and a very weak man. He was breathing very hard and stopped frequently to take rest. The king approached him and said, "Sir! I have come a long way to find out answers to three questions. What is the most important time to start some work? What is the most important work to do? Who is the most important person? Would you kindly help me by giving answers to these questions?" The saint, paid no attention to the king and kept digging. The king waited for a few moments and then said, "Sir! you look tired, let me dig the ground for you."

The saint thanked him and gave him the spade. The king started digging. After some time, he again asked the saint for the answers but he paid no attention. He said, ."Let me dig now". The king did not give him the spade, but kept digging. He remained calm and did not lose patience. He hoped that he would be able to get the answers. When evening fell, he stogged digging and said to the saint, "Could you please, let me know the answers now?"

The saint still gave no answer but pointed to one side. The king glanced in that direction. He saw a bearded man running towards them. He was gripping a dagger in his right hand. When he reached them he felldown and fainted. The king, straightway carried the bearded man inside the hut, and gently lowered him

to the ground. He managed to stop the bleeding immediately and put a bandage on his wound. The bearded man soon fell asleep.

By this time, night had fallen. The king, felt too tired to return home. The saint invited him to stay the night The king, accepted his hospitality. The saint gave him food and a simple bedding of dry hay to sleep on.

At break of the day the king awoke He found that the bearded man was awake. The king said to him, "How do you feel now?" The bearded man replied, "I feel better, thanks to Your Majesty. Forgive me, I came here to kill you, because you had got my brother killed. I became your bitter enemy out of grief. I was hiding and waiting for your return. As you did not return I came out of my hiding place. Your servants saw me and recognised me. They wounded me seriously but I escaped. Had you not cared for me I would have been dead, I thank you, Now, count me as one of your most faithful servants". Saying this he saluted the king and left.

When the bearded man had departed, the king again asked the saint for the answers to his questions. The saint replied, "You have already been answered. The most important time was when you wanted to help me; the most important work was the digging of the ground; and I was the most important person for you. Had. it not been so, you would have returned and been killed. The second time, the most important person was the bearded man and the most important work was dressing his wound. Had it not been so you would not have won a faithful servant You are very fortunate".

So this is the moral of the lesson:

The most important time for doing anything is the pesent; the most important work is what we are doing now, and the most important person is the one whom we are with at the moment.

# 20. THE GUDDU BARRAGE

Rivers have played a very important role in the life of man. They have served, as trade routes from the earliest times. Before the building of roads and railways, most trade was carried on by boats and ships along rivers. This was the reason that most towns in ancient times were built near river.

In addition to this, rivers have served man in another way. Man, was dependent on rains for growing crops, but there was no way to get rain water for irrigation at the required time. Nor, could the rains be relied upon for the right amount of water. It was only later that man learned to store rain water and use it for agriculture in the dry season. Rivers had water in abundance, so man thought of digging canals to get water from the rivers for irrigation. The system of canals proved a better source of water supply, but it had one defect. When there was shortage of water in the rivers during the winter season, the canals, would run dry and the farmers, would be left without water for their crops. Two problems posed by rivers are, how to get water from the rivers throughout the year and how to escape the fury of floods. Barrages are the answer to these problems.

A barrage, is a kind of wall which blocks the flow of water. It has gates, through which the water is allowed to pass in a limited quantity. Its aim is to control the flow of water in the flood season and store it in such a manner that the canals can get water through-out the year. In this way, farmers can be given water for their fields, according to their needs. Life and property can also be protected from the floods by controlling the flow of water. This system has been adopted and is being used all over the world.

The Guddu barrage is one of the many barrages built in Pakistan. It is built on the river Indus which flows almost the whole length of Pakistan.

The Guddu barrage, is built at a place where the river is fourteen kilometres in width. It is designed to force the water-spread over fourteen kilometres to pass through a narrow barrage of about a kilometre. The barrage is 1355 metres in length. It is made in such a way that a flood of about 1.2 million cusecs can pass through it. The 7 metres wide road bridge over the barrage has reduced the road distance between Lahore and Quetta. The distance, between Rahimyar Khan and Kashmore has almost been halved. It has a system of three main canals, two on the right bank and one/ on the left. The Begari Sindh Feeder and the Desert Pat Feeder, are on the right bank and th Ghotki Feeder on the left bank. They are among the biggest feeder canals of the world. The barrage is meant to irrigate an area of 2.7 million acres.

Most of this area lies in the Sukkur and Jacobabad districts of Sindh and the rest in the Kalat division of Baluchistan province. The grain output of this area is expected to rise by half a million tons.

The Guddu barrage is one of the biggest barrages of Pakistan. It has also been the most difficult to complete.

More than 5,000 engineers, technicians and labourers worked day and night to complete it. It was put into operation on 4th February, 1962.

The barrage has tamed the river and put an end to the damage caused by floods in this area.